HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The AMERICAN FRIEND

January 28, 1954

YOUTH WEEK 1954

JAN. 31-FEB. 7 THE UNITED CHRISTIAN YOUTH MOVEMENT

Youth Week was initiated in 1944 by the United Christian Youth Movement and the International Society of Christian Endeavor to give young people a concentrated period in which to declare their common faith and express it in community planning and action. Youth Week this year, January 31—February 7, will find young people honoring 40,000 foreign students now in U. S. colleges and universities; participating in radio and TV shows designed to carry their message to a large audience; and challenging Christian youth with the theme, "So Send I You," to discover their responsibilities as World Christian citizens in a world filled with war and tension, and to strengthen and enrich their activities toward building world brotherhood in their own communities. Over 160 Friends Meetings have ordered material from the Young Friends Department or UCYM headquarters in order that they may participate fully in this celebration.

COMING: WHAT CAN WE DO FOR AFRICA?

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.
MWF

The Urgency of Spiritual Values

By Leonard R. Hall

All that we want for children and youth has roots in religion. A standard of values is far more important than a standard of living. This is, however, an idea recognized all too seldomly in our day.

All through history men have known the need for a sturdy morality and a firm spiritual faith. At no time, however, has the possible risk from the lack of morality and faith, or the value from their presence, been so great.

One irresponsible act in the driver's seat of a superspeed car can destroy a family, or parts of several families. One fanatic politician, without morals or scruples, can manipulate us into a war in which superdestructive bombs can destroy a civilization. Surely it is urgent that our moral and spiritual vision keep pace with science. We must do all in the power of the church, and in the name of our Master, to bring moral and spiritual literacy to every child and every person.

The world is changing very rapidly, but ancient spiritual truths assert their continuing validity. The darkness may seem overwhelming, shadows everywhere—but somewhere there is the sun of God's grace and love, helping his children to go forward. Those who have been taught to walk in this light will find the strength for right decisions as they continue to live by the truth that makes men free. God is not defeated, nor will he be mocked. With him men will taste of a triumph that is abiding. They will know and live by truths that are ancient, modern, and in the eternal plan for the future! History will vindicate the human virtues as taught by our Hebrew-Christian ancestors. The lasting triumphs are always of the spirit.

Moral and spiritual values are not accidental, nor do they take place apart from where we live and work. They are taught in the church, but they are lived in the home, the school, the factory, and the farm, or they are not present at all.

Parents and teachers in our church schools, and teachers in public schools must contribute cooperatively to the development of personalities that can stand up as intelligent, balanced, and spiritually-minded citizens of our democracy, who can live well with themselves and with all members of the human race. Certainly the home, the church and the schools have a primary responsibility in their endeavor to develop Christian homes and Christian communities. Only in this way can we live up to the name of being a Christian nation!

All of us need to be spurred to greater action and more wholehearted support for our church, and especially for its program in the Christian education of our children and youth. Only by such action and support can we, with God's help, save the day and generation in which we live.

Living With Peace of Mind

By Kirby Page

Kirby Page, author of LIVING CREATIVELY, LIVING JOYOUSLY, *and 24 other books, has prepared for several years a series of weekly devotional columns under the title, "Living with Peace of Mind," that is available without charge to ministers and editors. From time to time, we hope to use one of these short, but vigorous and helpful essays on our devotional page. Ministers wishing the series should send their requests to Kirby Page, Box 247, La Habra, California.*

Billions of babies have
Been born on this earth,
Grown to maturity, and
Moved into the Vast Beyond,
Since he walked in Capernaum
And Jerusalem. But to this
Day the moral grandeur of
His character, the sublimity
Of his teaching, the purity
Of his revelation of the
Heart of God, the power of
His gentle appeal to the
Soul of man, have not been
Equaled. He cannot be
Accounted for by historian
Or psychologist, nor does
Philosopher or theologian
Have the last word. He was
Born in a humble abode
In a disreputable village
In a remote province of a
Vast empire. The people of
The land were bound by the
Chain of military conquest,
The cord of dire want, the
Halter of tradition, the
Noose of fear and hatred.
He moved among men with
Compassion, ministering to
Their needs, speaking
Wonderful words of life,
Teaching about God and man,
Telling of right and wrong.

Because the truth he spoke
Cut across many an ancient
Tradition and threatened
Many a special privilege,
Men of affairs looked upon
Him with alarm and decided
That he must die. Even the
Specter of crucifixion did
Not swerve him. He wanted
To live, but even more he
Wanted to do God's will.
He was cruelly executed, was
Buried in a borrowed tomb,
And rose to newness of life.

The only explanation of him
That explains is the simple
One that he was saturated
With God and was ever guided
And sustained by divine
Inflow. His impact upon the World
Came from God's power
Within. And the good news
Is that the God and Father
Of our Lord Jesus Christ
Is eager to fill us also
With truth and love
And radiant joy.

THE AMERICAN FRIEND - Old Series, Vol. LXI, No. 2 AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS New Series, Vol. XLII, No. 2

PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD AT 22 SOUTH STATE STREET, ELGIN, ILLINOIS

ADDRESS ALL CORRESPONDENCE TO THE AMERICAN FRIEND, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

James C. Matchett .....Chicago, Illinois
Chairman of Council and Board
Edward A. Nusbaum .....Richmond, Indiana
Secretary-Treasurer of Council and Board
Asher Woolley .....Richmond, Indiana

EDITORIAL COUNCIL

D. Elton Trueblood .....Richmond, Indiana
Dorothy Lloyd Gilbert .....Guilford College, North Carolina
Ashton M. Otis .....Whittier, California

SUBSCRIPTION RATES

Subscription Price .....$3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 S. Eighth Street, Richmond, Indiana.

ERROL T. ELLIOTT, Editor; Eleanor Zelliot, Assistant to the Editor; E. Merrill Root, Editor of Poetry

Entered as second-class matter, March 23, 1918, at the post office at Elgin, Illinois, under the act of March 3, 1897

The White Man's Real Burden

An Editorial

THE end of an age of imperialism, now particularly evident in Africa, is here with all the consequences of its history. It has been largely a European saga of movement, investment, entrenchment and profits. It was not all bad and mercenary, nor was every part of the movement "imperialistic," even when economic. Indeed, within the age of economic expansion and penetration there were highly motivated and beneficial streams of persons seeking ways to serve and share in the life of newfound peoples. They are still there, and in many cases they have served as bulwarks and as centers of understanding in the present conflict.

Christian Contributions

Among them are individuals, missions and many well-motivated organizations staffed by people who neither asked nor received any profit except the satisfaction of helping the upward climb of the peoples they served. Probably not all of them have been wise, though well-intentioned, but they have been the brighter part of a white invasion that also included the "missionaries" of materialism and nationalism. If only merchants, industrialists, and entrepreneurs in general had occupied these lands the prospects today would be much darker. Those who are well informed become aware of the important part which Christian missions, for instance, have played. Take away the churches, schools, hospitals and other services planted by Christian bodies in the new soil and there would be results more grim than the present circumstances.

To blame some nation, some institution or groups of people for the present conflicts in Africa could be done with some justification, but history cannot be reversed nor all past mistakes resolved. *We are where we are now in history.*

Facing Forward

It is academic and a little worse than a waste of energy merely to assess mistakes and castigate the peoples who made them. Indeed most of the present unrest is not caused by malicious people, whether newcomers or nationals. Let us shift our point of view—we witness now certain sociological facts that are clearly observable always when one stream of culture meets another. In fact the present revolt and resultant conflicts in Africa are cultural, psychological and spiritual at their base, more even than economic, and certainly more than political.

The conflicts would have come, though in lessened measure, had the incoming white population been wholly well-intentioned and spiritually motivated. Even if Christian missions had been left to themselves, they could hardly have avoided some tensions that are raised in the relatively quick exposure which one culture brings to another. To touch the imagination of a people with prospects of a new pattern of life, to train them to read and feel a new stir of power in their own minds, to kindle their aspirations for a better life, all these plant the ferment of a revolution that is not likely to move quietly and spiritually toward its fulfillment.

Place by this inner development a new emerging world of economic well being as lived by those of the invading culture, establish industrialism and the big way of doing things, break up the settled tribal patterns and mores and one can visualize quite readily the turmoil, confusion, and conflict that would follow. All this has happened. If change had taken place by the slow developmental course, the results would be far different—but change has not come that way.

Our Responsibility

Here we stand as a white, comfortable, privileged group in a menacing situation and, think what we will, we are in some degree a part of the menace. What shall we do? What is the real burden of the white man? Certainly it is not to withdraw, to move out.

The moralizations of Kipling who sang of "The White Man's Burden" can only deepen the bitterness. No attitude of innate superiority, no feeling of a settled benevolent role toward the "backward" races will do more than sharpen the resentment. Here is an inter-cultural situation in which the burden rests in a special way on those who moved into Africa and are now very much in power. The whites holding the greater advantage are thereby under the greater obligation to widen the privileges of the native populations.

Now is the time for statesmanship, both in missionary and political life, for here is a problem that has no final conclusion—it is social, cultural, psychological, political, and *it is continuous.* What we can do is to seek new areas of wholesome contacts and new cross-cultural understanding, while at the same time we seek to redress wrongs, both real and supposed, such as opportunities to land-use and ownership and civil rights in general.

If the white invasion had taken on the overwhelming proportions that it did in America, by

which the aborigines here were reduced to a pitiful remnant, then the great majority would probably play the possessive, indifferent role that we do to the American Indians. That did not happen in Africa, and it should not. There are probably sufficient numbers of Africans, if they were united and mustered into a common front, to defeat all the ingenuity of the white population despite the technical progress of the latter.

Whose Land Finally?

There seems to be ample evidence that the native populations are not going to be reduced to some subtle form of slavery as third rate citizens. They may be restrained for a time but they will probably not be ultimately subdued. From this geographic distance it seems that a black civilization of some form will, in the main, characterize Africa, as the "dark continent" brightens with time. Yet in the longer view Africa or any other area of earth is not a white man's country or a black man's country, but a *man's* country, under God.

Here in this emerging, human tide is a burden for the present day white man that is more important than any exploitation of material resources and more complex than a simple self-giving missionary program, for the elements of the problem are greatly mixed and intertwined. It will be necessary for the white man to assume that he is the major part of the problem though he may be ever so innocent of intended wrong. He will have to make moves that are self-effacing and costly, even though he can muster good arguments for his own rights. Native peoples will often be blind in their fury and over-asserting in their fight for privilege or rights, but even so the burden, in the very nature of the case, rests on those who, with whatever honesty, work and skill they may have used, hold their privileges and thereby have the greater responsibility.

At this distance, one can generalize, knowing full well that only as one lives in Africa and within the circumstances can he plan the specific moves that are required to fulfill the law of love—love working patiently in the complexity of the problem and over a long time-span.

If the white man has any advantage from his historical background, if he has any skills and talents beyond the native Africans, then he holds such ability under an obligation of stewardship as certainly as he holds his land.

E. T. E.

Steps to Spiritual Health

"Sinners Anonymous"

By Al Holdorf

The manuscript of "Sinners Anonymous" came to us through Elton Trueblood, who directed a lay conference for men at Earlham College which Al Holdorf attended. The author is a business man in Omaha, Nebraska, whose life has been touched deeply by the lay movement.

THOUGHTFUL people have known for some time that our society was sick. Two World Wars, the Korean war, and the statistics on crime within our own borders are the evidences of the more violent aspects of that sickness.

But the milder evidences also tell a pathetic story. Mental institutions are full and psychiatrists are busy. The American people use 12 million sleeping tablets every night. Millions can hardly face life; millions are living in fear, anxiety and frustration. The strife that shows up in contention of all kinds between individuals and groups is but outward evidence of the disturbances in men's minds.

Under these conditions it behooves every thoughtful person to seek answers to our common problems, lest they overwhelm us. For the sickness might well go so far that the work of those who are well is swallowed up in a total catastrophe. One part of our society cannot long be sick with finally infecting all.

Awakening Movements

An awareness of our present problem has brought about some awakening within the churches. It has brought about the development of the Christopher movement, aimed at getting God back into public life. Another movement is the "Yokefellowship," aimed at recovery of the cell idea which had so much power in the early days of the Christian movement.

These movements are open to any who are aware of the need for definite action throughout society. Other groups are concerned with the problems of certain people. One such group, Alcoholics Anonymous, has been able to bring about remarkable recovery from the effects of excessive drinking. After all other attempts at recovery had failed, this group has been able to restore over 150,000 people to usefulness in life.

This proven record of success led me to ask, "If the methods and principles of A.A. have been able to recover people from some of the lowest depths of human degradation, why should they not work for the general sickness of our society?"

It is generally recognized that the solution to our problem lies in moral and spiritual restoration. And, whether they liked it or not, those who came to A.A. for help were recovered through principles and procedures that are as basically Christian as any can be.

Many have come to A.A. with their

guard up; "I don't want any of that God' stuff." Then, after having recovered through the necessary steps, some have come back a few years later, so the story goes, "trying to convince others of the doctrine of the Holy Trinity."

After being convinced that Alcoholics Anonymous had something to offer all society, I began to cast about for a name. Almost immediately I thought of "Sinners Anonymous." But because the word "sin" had fallen into ill-repute among some people, I searched for another name. I could find no other that would fit.

The fact is that we are all sinners, for all of us miss the mark. All come short of the glory of God. I found satisfaction in the fact that Jesus loved sinners. He came to save them. Never once during his ministry did he denounce sinners as such. He did denounce the Pharisees, professionally religious people of that day who were so careful to live up to the letter of the law that they forgot the spirit. They became completely satisfied with themselves and so ceased to grow spiritually.

The great value in seeing ourselves as sinners, as people who are missing the mark, is that we will not be satisfied with ourselves. We will avoid self-righteousness and we will continually strive to improve. The person who sees himself as a sinner has a chance of growing toward godliness.

Alcoholics Anonymous cannot do anything for those who will not admit that they are alcoholics and have therefore lost control of their lives. And so it is with any movement to bring recovery to our society; it cannot help unless the people will see and acknowledge the sickness of which they are a part.

Thus I came back to the idea that the most fitting name for a movement aimed at restoring our society to health through the methods of A.A. was "Sinners Anonymous." The 12 steps necessary for recovery through Sinners Anonymous are much like those of A. A., except that the references to God are more definite. If the United States is a Christian nation in that Christian principles flow in her blood-stream, then the appeal must be to God as we know Him through the life and teachings of Jesus.

The greatest barrier to national recovery through Sinners Anonymous would be the same as that which keeps A.A. from helping many more than it does. It is estimated that alcoholism is a major problem for between 4 and 6 million people. But they will not admit it. They blame other factors for their plight. And until they admit that the fault is within themselves, that they have lost control over their lives and need outside help, A.A. cannot help them.

The question as far as our national situation is concerned is this: Are enough people aware of the sickness of our society, aware that our basic trouble is within ourselves, so that enough people will take the necessary steps to recovery? It will not do for us to say that this does not apply to us. We are all a part of the society that is sick. The 12 steps to recovery are check-points for all people. Recovery will come more quickly when many people follow the necessary steps. Taking the same road, the strong can help the weak.

Here, then, are the 12 steps to recovery. Under each step I have listed a few verses of Scripture to support the thought or action suggested by the step. Trained Bible students could no doubt find verses more fitting than those which I found.

THE 12 STEPS OF SINNERS ANONYMOUS

1. We have come to the realization that we are powerless over our shortcomings; that our lives lack meaning and purpose.

Romans 7:15 I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. v. 19 For I do not do the good I want, but the evil I do not want is what I do.

2. We believe that God, the Creator and Loving Father of us all, the Power greater than ourselves, can restore us to the right basis of life.

Romans 8:1 There is therefore no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus hath set me free from the law of sin and death. v. 14 For all who are led by the Spirit of God are sons of God.

3. We turn our lives over to the care and direction of God as we know and understand Him through the life and teachings of Jesus.

1 Peter 5:6-7 Humble yourselves therefore under the mighty hand of God, that in due time he may exalt you. Cast all your anxieties on Him, for He cares for you.

4. We make a searching and honest moral inventory of ourselves, enabling us to be equally aware of our good points and shortcomings.

Acts 19:18 Many also of those who were now believers came, confessing and divulging their practices. 1 John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. John 8:32 Know the truth, and the truth shall make you free.

5. We admit to God, to ourselves, and to another person where possible, the exact nature of our shortcomings.

Proverbs 28:13 He who conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy.

6. We become truly penitent, reject reliance on self alone, and are ready to have God remove our defects of character.

Romans 8:3 For God has done what the law, weakened by the flesh, could not do; sending His own Son . . . He condemned sin in the flesh, in order that the just requirement of the law might be fulfilled in us, who walk . . . according to the Spirit. John 3:16 For God so loved the world that He gave His only begotten Son, that whosoever believes in Him shall not perish but have everlasting life. Phil. 1:9 I can do all things in Him who strengthens me.

7. We humbly ask God to forgive us and remove our shortcomings, believing that in asking we shall receive.

1 John 1:9 If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

8. We think of all the people we have harmed directly or indirectly, and become willing to make amends to them all.

James 5:16 Therefore confess your faults to one another, and pray for one another, that you may be healed. Gal. 6:1 Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted.

9. We make direct amends, reconciling ourselves to our brothers wherever possible.

Matthew 5:23 So, if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother.

10. We continue to take personal inventory, and when we find ourselves failing to follow through, we promptly admit it.

Gal. 6:9 And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart. So, then, as we have opportunity let us do good to all men, and especially to those who are of the household of faith.

11. We diligently seek, through meditation and prayer, to improve our relationship with God as we know Him through Jesus, praying for knowledge

(Continued on next page)

"SINNERS ANONYMOUS"

(Continued from preceding page)

of His will for us and the power to carry it out.

1 Thess. 5:17 Pray constantly. James 5:16 The prayer of a righteous man has great power in its effects. Mark 11:24 Therefore I tell you, whatever you ask in prayer, believe that you receive it and you will.

12. Having had a spiritual rebirth as the result of these steps, we pledge ourselves to carrying the good news to other people, and practice these principles in our daily lives.

Gal. 6:2 Bear one another's burdens, and so fulfill the law of Christ. v. 4 Let each one test his own work. Math. 28:19 Go ye therefore and make disciples of all nations . . .

Much could be said about each step.

The possibilities in step 8 are tremendous. For this step deals not only with those close to us, but those in other parts of the nation and the world. If we follow through on step 8 we can no longer engage in group conflict, in sweeping denunciations and name calling, for we will know that all groups are people, like us. If we take step 8 seriously we will never want to harm anyone, whether we know them or not.

Essentially these steps are the pathway to a Christian life. It begins with putting our lives into the hands of the Eternal, and goes on with a searching of our own hearts, a proving of our love for God through the right relationships with our fellowmen, and a building of a good life through constant contact with God and a sharing of our story with others.

NEW YEAR'S MEDITATION

In the inventories of our lives,
Losses and gains—our failures and successes,
Are not figured on the same basis as business:

For no gain is a gain,
Unless we have gained
more of Christ and His Spirit into our lives,
more and deeper insights into His will,
fuller and deeper commitments to Him;

And no failure is a loss
Except as we have
less of Christ's Spirit and love,
dimmer insights,
weaker commitments,
less adequate expressions of God's full will in our lives.

—Lester W. Figgins

Our Africa Work

Early in January five different committees convened at Quaker Hill in the interest of Five Years Meeting work.

There was a joint meeting of the Central committee of the Five Years Meeting with the Executive Committee of the Board of Missions to receive and review the report of the Special Africa delegation consisting of Charles Lampman and Errol Elliott.

A complete report and a presentation of plans will be made in the next issue of this journal. Watch for it! A new emphasis and a new level of life and service should be just ahead for us as we gear into this new opportunity. In the meantime the best help we can give day after day is to support our United Services of the Five Years Meeting.

The New Building

The chief item before the Central Committee was the progress of the Building Committee for the new Central Office Building. These committees met jointly for conference on plans. Glenn Switzer, Chairman of the Building Committee and a representative of the architectural and engineering firm were present. The general architectural style, along Williamburg style and as depicted recently in these pages, was again approved.

It is hoped that ground will be broken at the time of the annual meetings of the Five Years Meeting Boards in April and that construction will immediately proceed. The location is quite similar to that formerly planned, i. e. west and somewhat south of the present residence building at Quaker Hill, but with this change—the building will face east. An outlet to the Waterfall Road on the north has been made available by the purchase of nearly three acres of land between the present Quaker Hill property and that road. The new road will be constructed in the near future.

Two acres of land on the present Quaker Hill property are being surveyed and set apart for the Central Office. We are well on our way, and there is every reason to believe that we can dedicate the new building by Five Years Meeting time, October 1955.

Other Committees met during this week and will be heard from later. They were the Executive Committee of the Board on Christian Education, and the Committee on Organization Studies for the Five Years Meeting.

Quaker Hill was a Quaker hive for four days, proving its worth as a center of fellowship and service.

AUGUST PLANNING BRINGS JANUARY RESULTS. This group of men from the Building Committee and the Trustees of the Five Years Meeting met last summer at Quaker Hill to plan further for the new Central Office building. The report above marks another definite step toward the construction which they are helping to plan. Left to right: William C. Dennis, Isaac Wilson, George Scantland, R. Ernest Lamb (Director of the Building Fund campaign), Clayton Terrell (holding drawings), L. Glenn Switzer, Louis B. Campbell, Errol T. Elliott (General Secretary of the Five Years Meeting), Elwood Meredith and Marcus Kendall. Russell Heaton, another member of the Building Committee, was not present. Jesse O. Parshall, Sumner Mills and Isaac Woodard, Trustees, are not pictured here.

London Reflections

The Ticking of a Clock

By George H. Gorman

American Friends, who have done quite a bit of radio broadcasting, will find here an account of the first English Friends Meeting for Worship heard over the air. Unprogrammed messages from Friends, and between them, silence "marked by the ticking of a clock" together with an introductory statement made up the Meeting. This initial broadcast brought a good deal of response in England, and has been a topic of much discussion.

It is the policy of the British Broadcasting Corporation to give time on the air to the various religious denominations so that they can transmit services typical of their tradition on Sunday mornings. Some months ago an official of the BBC's Religious Broadcasting Department phoned me at Friends House to inquire whether Friends would be willing to allow one of their Meetings for Worship, held on the basis of silence, to be broadcast in this way. It was obvious that this request needed very careful thought, for, if the invitation was accepted, it would be the first time that a Meeting for Worship had been shared with others in this way. Some Friends I knew would feel that it was impossible to hold a satisfactory meeting under such artificial circumstances, yet it seemed that the proposal should be examined by a well-concerned group of Friends who would be capable of detecting any insurmountable snags and, at the same time, strong enough to carry the project through to its conclusion, if it seemed right for them to go forward. In thinking where such a group existed, Birmingham came strongly to mind. I therefore suggested that the BBC should invite Birmingham Elders to consider the invitation.

The first reaction of the Birmingham Friends group was to feel that it was impossible to carry out the proposal. After a further meeting at which officials of the BBC were present, Birmingham Friends became conscious of a strong sense of the leading of God calling on them to accept the challenge, and in response to this they revised their earlier decision, and made plans to go ahead with the broadcast.

A representative group of about 30 Friends was appointed to undertake this service and they met on several occasions in an atmosphere of worship for "preparation of heart and mind." They were quite clear that apart from a short, prepared statement to be read at the start of the Meeting, the whole of the time available should be left quite unprogrammed, giving opportunity for spontaneous contributions. It was arranged that the periods of quiet worship should be marked by the ticking of a clock.

On Sunday, November 15, the broadcast took place, and I think it is true to say that the majority of Friends felt a great sense of thankfulness that the group in Birmingham had had the courage to make the effort. Some felt that there had been too many vocal contributions and insufficient periods of quiet. Perhaps because of their sense of responsibility for the broadcast, Friends are not the best judges of it.

I have had the opportunity of seeing the large number of letters received from the non-Friend public. Typical of the comments made are the following: "It was an enlightening experience." "I enjoyed the presence of God and want to know more about your manner of worship." "The sincerity and silence of your Meeting came through the air so well and I was deeply moved and impressed."

One letter received by the BBC gives a frank appraisal of the writer's reaction to the broadcast: "I am sure you must have had many favorable comments on the morning broadcast from Birmingham, and I hope many heard it. To me it had a wonderful and unusual quality of impressiveness — one achieved, characteristically, with such economy of means. Your conception of putting such an occasion on the air, together with the introduction to it, seemed to me altogether right; and the broadcasting of silence is surely justified when it is potent, as one felt this was with such recollection and devotion. The ticking of the clock was a brilliant idea that seemed to convey not time so much as timelessness; and the quiet tempo spontaneously inspired, was a wonderful experience, making other more packed and planned orders of service seem restless by comparison with their concentration of sound and movement. The voices were of an impressive conviction; the second (old) one, in particular, I thought very moving; and one came away as from a real participation, strengthened and refreshed."

A Church of England clergyman in a letter to the BBC said, "I have known many (Friends) very intimately and admired them tremendously, but somehow or other I have never had the chance of worshiping with them, and I was glad to be given this opportunity on Sunday morning last by you." He continues, "I can only say that the service held and gripped me far more than any other one I have ever listened to."

Concerning the Tithe

By R. Ernest Lamb

Friends, along with many other Christian groups, are placing added emphasis on the value of tithing. Denominations that consistently practice it are showing substantial gains in membership and in church extension.

Contributing the tenth to the Lord dates back to the time Abraham paid tithes to Melchizedek. Its observance was required under the Mosaic law. To the Christian under liberty and grace, no lesser contribution would seem justified.

Meetings that feel disturbed by the number of financial appeals frequently made in our churches could avoid much of this by promoting with loving persistence an *every member tithing* campaign.

The question, "What is the tithe?" is sometimes asked. Those with salaries should not find the answer difficult. Briefly it might be stated as 10% of our net income. Some deductions may legitimately be considered in arriving at net income, as is the case in payment of Federal Income Tax. Those who have been tithing for years will usually be found to compute the amount on a generous basis, giving gladly to the Lord as a spiritual investment.

Farmers may find the problem more complicated, though not unduly so. Reasonable depreciation for farm machinery might be deducted but not the total cost of new equipment in the year purchased. The Lord's tenth should never be used for the purchase of added land, stock or implements. That belongs to him and he would have it invested for the extension of Christ's Kingdom.

So-called easy payment purchasing may involve our whole incomes and so be a danger.

The great incentive for tithing, as for all Christian service, is love of God and man. Love leads to serving and sharing. Love combines the giver and the gift. The appeal from the treasury takes on a sacred significance when we recognize it as supremely the appeal of love. Such love challenges always to Christian statesmanship with a recognition of goals to be attained. It creates the spirit in which we "render unto Caesar the things that are Caesar's and unto God the things that are God's." In such a picture, tithing belongs.

* * * *

R. Ernest Lamb, Secretary of Promotion for the Five Years Meeting of Friends, has prepared several pamphlets on stewardship and tithing that are available on request, in quantity, from him at 101 S. 8th St., Richmond, Indiana.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

George Logan of Philadelphia, by Frederick B. Tolles; Oxford; 362 pp; $5.00.

When an American citizen recently wrote Syngman Rhee, urging him to renew the Korean War, he was violating the Logan Act. This law of 1799 penalized citizens found dealing with any foreign government in order to influence its course in a dispute with the United States. In a time like today, when conservatives in power were driven by hysteria to believe in the existence of an international network of red revolutionary spies and traitors, a Quaker aristocrat courageously lashed out against accusers who condemned him by association and by rumor.

The Logan Act, of a piece with the oppressive Alien and Sedition Acts, was a direct result of George Logan's attempt to persuade the French to ease the war crisis. Only one indictment and no trials have ever issued from this law, although the Jeffersonians were unable to repeal it. A decade later Logan again undertook a private mission, consciously violating the law, but this time to avert the impending war with Britain. The slight success of these efforts is less important than the fact that they show the continuance of a strong Quaker concern for peace by negotiation and reconciliation, and for leveling the barriers to communication.

George Logan was neither a great man nor a "good" Quaker, but an observant, well-endowed, talented, independent and concerned representative of Philadelphia leadership from 1780 to 1820. On the surface he was an apostate because he temporarily joined the militia, but more fundamentally because he rejected the mercantile conservatism of Philadelphia Friends. Some apostates rocket to the opposite extreme, but Logan's case illustrates how much baggage of their former convictions ex-partisans retain. He repeatedly risked domestic ease, property and reputation to advance the causes of peace, antislavery and democracy. He opposed the slave trade and slavery in the territories. He "soiled his hands" by working with whiskey-drinking mechanics and backwoodsmen, although a temperance man. He pushed for public education although it alienated his German supporters. With his former enemies, the Federalists, he fought demagoguery and warmongering in his own party. Only an active conscience could require these strenuous excursions from his peaceful vocations, medicine and scientific farming.

Frederick Tolles has succeeded in the primary aims of the biographer, to present his man so that readers will sympathize with his merits in spite of his stated weaknesses, and appreciate his solid, various accomplishments without accrediting him a hero or a saint. The author proposes to give us a Logan's-eye-view; but for a man like Logan that is next to impossible. The smoke of battle would obscure too much of the scene. We *are* told much of Logan's historical significance and impact; we *do* learn much about Pennsylvania and national affairs, and enjoy sharp vignettes of public men. The writer's judgments are humble rather than Olympian, but they use the full testimony and historical hindsight. I hope many readers will savor this well-told tale of Logan and the age of the founding fathers.

Thomas Bassett

* * * *

Jessamyn West, Friend and author of *The Friendly Persuasion,* has recently published a novel, *Cress Delahanty,* about an adolescent girl. Her new novel is being very well received by literary critics. Another Quaker author, Janet Whitney, currently has a serialized book entitled *The Quaker Bride* appearing in the *Ladies Home Journal.*

IN MEMORIAM*

If God be Love—and Love is Life,
Social love of man for men,
The kindly neighbor's helping hand
In service to another's need
That takes away the cause of strife
With rainbow gifts from land to land,
Ah, hers was Peter's pence again!

If God be righteousness of *deed,*
The valiant, timely, truthful word
That speaks for Justice, like a sword
To defend a higher good,
Or a martyred rebel bold
With a burning heart of gold,
Libelled, threatened, misunderstood—
Then hers was pentecost again!

If God be clearest vision of Truth,
Its new-Creator and shining Shield,
Reconciling all uncouth,
Opening gateways to release
For the healing wings of Peace,
Dissolving falsehoods with a smile,
Kindling courage—without guile,
Till the world as neighborhood,
Understanding is understood,
And a great Community stand revealed,—
Oh, living here that Grand Design
Her love and nature were divine!

BRENT DOW ALLINSON

* For Alice Dow Allinson (Died May 24, 1953)

Poem for the Air-age

PROMETHEUS UNBOUND

("Every step in bombers' progress since 1937 has been more cruel than the last. No limits are now set to men's promethean ingenuity—provided we remember than we are not Jove. We are not ants, either; we can mitigate man's inhumanity to man. But we are in a strange new land."—Editorial in LIFE *Magazine.)*

Time is a man-trap between night and noon!—
What meaning has it in the ionosphere
Beyond the fading phantoms of the year,
Between the radiant Sun and Earth's balloon?
To conquer space in flight and race the Moon
Triumphing over sphere and atmosphere,
To span the trackless seas and pace in gear
The Sun is immortality too soon!

To rise on shining wings—roar high and higher
Till the insect world drops like a husk away,
To outsoar Night and like an asteroid—
Above the bowl of land a ball of fire—
Float on perpetual motion through endless Day,
Or hang like an Atom-god in a boundless void!

Now birth and triumph, truth and even bliss
Are wrapped in terror as in chrysalis
Where from the infant to the infinite
Through chains of time and place, and fear and night,
Man the ingenious insect seeks release
In wild illusion—monstrous wars for peace!

BRENT DOW ALLINSON

Quaker Men in Action.....

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Quaker Men.

CONFEREES TO SEE CALIFORNIA

Quaker Men and their wives who journey to California, many of them for the first time, next May to attend the national conferences of Quaker Men and the United Society of Friends Women will have an opportunity to see picturesque California as well as attend their respective conferences.

Both meetings will be held in Whittier, with the women at the First Friends church and the men at East Whittier. Conference dates are identical, opening on Saturday, May 8, and continuing through the following Wednesday, May 12, and the programs have been coordinated to include several joint features. One of these is a joint sightseeing tour on Tuesday afternoon, May 11.

The Huntington Library, Forest Lawn Memorial Park, and other interesting scenes in the Whittier area will be visited at this time. And then on the two days following the conferences, guided tours are being arranged by California Friends for the visiting Quakers. Some of the interesting sights to be included are an early California Mission, a rural Friends church, Knox's Berry Farm, Artist Colony of Laguna, Hollywood Bowl, Hollywood, the Pacific Beach and a boat trip around Los Angeles harbor.

* * * *

REPORTS FROM COAST TO COAST

One of the interesting features of the Quaker Men conference program will be reports of the concerns and activities of Quaker Men in the various Yearly Meetings from coast to coast.

The president of Quaker Men in each Yearly Meeting is being invited to tell the conference what the men in his Yearly Meeting are doing and plan to do for the advancement of Christ's Kingdom.

It not only will be an inspiration to hear what Quaker Men are doing all across the land, but it also will provide an opportunity for Quaker Men to trade ideas and obtain new thoughts on how laymen can be of greater service to their Master.

One of the Yearly Meeting presidents who is planning to attend the conference is David Pruitt of Portland, Ore. The men's organization in Oregon Yearly Meeting is known as the Men's Brotherhood, and he will report on the fine work of building and developing new Friends churches which has been done there. He also will tell of his experience in flying over Oregon Yearly Meeting to visit the various churches. His pilot has been David Steiger, who holds a commercial pilot's license and is preparing himself for missionary work.

* * * *

LITTLE RIDGE DOES BIG THINGS

Little Ridge Quaker Men, the first Charter Unit of Quaker Men in the nation, is an active example that it does not require great numbers to accomplish great things in Christian service.

Little Ridge is a comparatively small rural Meeting in Indiana Yearly Meeting but has a group of loyal, consecrated Christian men who give freely of their time and talents for the Christian cause. Ample evidence of this is seen in the list of accomplishments during the past year:

1. Members rented a field of about 20 acres and cooperatively planted and harvested a crop of corn. This was on the place of a member whose doctor asked him not to farm as much as he had been doing.

2. They participated in a grounds improvement program for the Meetinghouse.

3. They were represented at a Quaker Men's meeting held at Earlham College.

4. They sent six representatives to the Quaker Men's meeting at Indiana Yearly Meeting.

5. They paid nearly half the cost of re-roofing the barn on the parsonage property.

6. They took charge of the worship service on Layman's Sunday.

7. They gave $100 to the Christian church in Fairmount, Ind., which burned to the ground, to help members rebuild.

8. They entertained their wives and other residents of the community at a supper and evening of fellowship.

9. They were hosts for a Quarterly Meeting Quaker Men's meeting.

10. They contributed to the new Meetinghouse Fund at Quaker Haven Camp.

11. They gave $30 to CROP for Plows for India.

12. All members are on standing committees of the Meeting. Many are chairmen of committees, elders, clerks, Sunday School Superintendent, and hold other special responsibilities in the Meeting.

Reports on the activities of Quaker Men should be mailed directly to Merritt Murphy, Carmel, Indiana. Other men's groups may find help and stimulation in a report of your organization's activities.

* * * *

IS OPPORTUNITY KNOCKING?

Throughout the nation we are experiencing one of the greatest population shifts in history. Multitudes are moving from rural areas to industrial areas of the cities where suburbs are springing up and where, as yet, there are few if any church buildings to house the worshipers. Most of the people in these areas are young couples with limited means and unable alone to finance adequate building programs. It has been estimated that there is need today for some 3,000 new church buildings if the demand is met adequately.

Many Christian denominations now are engaged in raising tremendous sums of money for the establishment of new churches and new congregations. The Presbyterians are completing a fund of more than ten million dollars. The Baptists are engaged in raising some five million dollars. The Lutherans already have spent millions in building new congregations and establishing new churches successfully.

Friends have done little in this field of endeavor compared to some of these other groups. But the need is great. Since Quaker Men joined hands in a united Christian effort in 1950, the concern has been expressed frequently that they should concentrate on the home front. Supporting a broad church extension and expansion program in America may be an opportunity Quaker Men should give careful consideration.

Heifer Project, an inter-faith organization, has shipped, since 1944, 6,600 head of cattle, 5,500 goats, 400 pigs, 40 horses, 135,000 chicks and 216,000 hatching eggs to 29 different countries. A recent project was the flying of 378 goats to Puerto Rico to be distributed to some of the 28,000 farm families there living on farms too small to have a cow. There is a real need for increased milk supply in Puerto Rico. Goats are the poor farmers' "cows." Friends participate in Heifer Project through the Rural Life Association, with offices in Richmond, Indiana.

A Letter From the Holy Land

By Anna Langston

Friends who know Anna Langston or who heard her speak last summer before she went to Ramallah, Jordan, to teach in the Friends Girls School there, will be interested in this letter of experiences and observations in the Holy Land. Others also may read with profit this fresh and keen view from one who has just recently gone among the old traditions and the new problems of Jordan. Anna Langston was formerly a teacher in Dublin, Indiana.

THE wonder and awe of my being in the Holy Land have not yet ceased, for there is something new to me but centuries old to be seen every day. Names and places of Biblical and secular history suddenly come alive. On our first trip to Jerusalem, Mildred White pointed out the hill just south of Ramallah where Samuel is supposed to have been buried. Just south of here also has been found within the last few years an old city which some believe to have been the ancient Mizpah. Just north of Jerusalem and to the left as we approach the city is the place from which Deborah and the other judges ruled Israel.

Walking through the Damascus Gate of the old city wall built by the Crusaders, we were in a world vastly different from the towns in the States with their wide streets and spacious, well-lighted stores. Here in the old Holy City of three religions are few cars, and people fill the streets. In some of the streets there are no sidewalks. Once I was walking along intent on the shops and people when I felt something soft and furry touch my arm. Quickly I looked around and saw at my elbow one of the numerous little donkeys. His ear had flopped against my arm. The shops I saw are all small, the largest being only one medium-sized room. Much of the merchandise is quite modern, however. Some of the shops are even lit with a fluorescent bulb. It all seems to be a mixture of the ancient and modern.

We visited the Church of the Holy Sepulchre. The immense stone structure has been reinforced with heavy wooden scaffolding. We went through an outer gate and an inner courtyard into the large rotunda. In the center is a tiny chapel in which is the marble tomb in which some people believe the body of Christ was laid. The doorway is so low that one must stoop low to enter. Inside, the low ceiling is hung with golden lamps burning olive oil. Behind the lamps and some candles are paintings and gifts by rich people. The mosaics in some parts are beautiful. From the large rotunda are many passageways leading to small chapels.

Everywhere in the city one can see the donkeys tripping daintily along the street, heavily laden many times, often with a man or boy walking behind or in front seemingly paying little or no attention to the animal. It has been the same for centuries. There are very few camels in this immediate vicinity, but sometimes we see them on the way to Jerusalem.

To Bethlehem

When Mabel Hawthorne and Helen Ridgway were here on a stopover on their way to the Mission in Kenya, Willard Jones took them, Phyllis Underwood and me to Bethlehem and Hebron. As always, we could see the Mount of Olives and the Garden of Gethsemane as we approached Jerusalem. Overlooking the city, the Garden is small but green with trees. Bethany is very near and the supposed grave of Lazarus was indefinitely pointed out to us. The most direct way from Jerusalem to Bethlehem is only about two and a half miles, but because that road is controlled by Israel, we had to go twelve and a half miles.

In Bethlehem we visited the Church of the Nativity and we saw the inn and, underneath, the rock stable in which Christ is supposed to have been born and the manger where he lay. The rock is now covered by red and gold tapestry. Olive oil lamps and candles light the stable. Next door is a house and stable just as it was in the days of Jesus, still being used.

In the valley between Bethlehem and Hebron is a fertile farming area. Many people were marketing large ripe tomatoes. Many fruit trees grow there also. Nearby Hebron we saw the oak tree under which Abraham is supposed to have begun the sacrifice of Isaac. We also passed Solomon's pools.

This part of Jordan, at least, is a land of stones. The supply, no doubt, makes it the cheapest building material. All the buildings without exception are made of stone, even the floors. To make the stones smooth, men sit cross-legged for hours working with a hammer and chisel. There are no fences but stone, stone walls, piles of stone.

Another time we went by car through Jerusalem again to the Dead Sea and Jericho, from a cool 2,880 feet above sea level to a hot 1,400 feet below sea level. For several miles we could see the hills of Moab across the Dead Sea. In some ways they remind me of the pictures of the Grand Canyon of the Colorado. They seemed to be as colorful and as much a product of erosion. There is much pink and purple mixed with the brown in the hills around Jericho. Nearby Jericho we saw in the distance the place where Moses is supposed to have been buried, and farther on the Mount of Temptation of Christ.

(Continued on next page)

This is the faculty of the Friends Girls School in Ramallah, Jordan. In the third row, to the left, is Anna Langston, the author of this article. Just below her is another new member of the staff, Phyllis Underwood. The School's long-time and well loved principal, Mildred White, stands just beneath the top row, to the right. The other teachers are Arab women, well qualified and dedicated to their work.

(Continued from preceding page)

Jericho is green with oranges, bananas, papayas and other fruits. At the edge of the city we saw the recent excavations of the old city. There are evidences of the seven walls, including the one which Joshua and his people blew down with their trumpets, or perhaps I should say, fell down when they blew their trumpets. Nearby many refugee women were filling their water jars at a well. They carry the stone water jars holding about five gallons on their heads for several blocks. Some camels were also getting a drink there. We were cautioned earnestly not to try to take a picture or we would probably be stoned.

Many people still bake bread as in the Old Testament days. We saw it being done next door to the school. The dough is flattened in the hands to about the size of the bottom of a large pan and laid on hot stones. Yes, the dough sticks to the stones and burns slightly in spots, but when the bread is done (about ten minutes) the stones are taken off. The bread is not at all distasteful and might even be good with butter and jelly.

The Ramallah Meeting

The Sunday meeting for worship is well attended. The Scripture is read in Arabic and Delbert Reynolds brings a short message. There are always hymns sung, sometimes in English, sometimes in Arabic. Time is allowed for expression by anyone. A deep fellowship of worship prevails. Monthly Meeting is held after worship the first Sunday of each month. Prayer meetings are held Thursday evenings at five o'clock in the homes. There have been about twenty people attending. The meeting is on the basis of silence. Just before one meeting, word was received of the bombing of the village on the frontier. That caused feelings of grief, bitterness and helplessness, which were apparent in the meeting.

The people are gracious and hospitable in their homes and stores. Almost everywhere we go we are offered tea or coffee, sometimes lemonade. I am glad there are only about three swallows of coffee in the tiny cups. It is Turkish coffee, very thick and strong without sugar or milk.

The Girls School has a new hard surface driveway. There are about 270 girls in school this year, including thirty boarding students. I am teaching English, geography, and drill or physical education, as we call it. I spend one period of forty-five minutes a day with the tutor of Arabic, and I must find at least one hour or more for study.

There are many problems and needs here. But wherever one exists, there is an opportunity for God's love and grace to be made manifest in some way. His love and grace are equally available and beneficial to the one in need as well as to the one who is sensitive and may help under His guidance to solve the problem or to alleviate the need. May the faith that moveth mountains carry each one of us progressively deeper into the experience of this love and grace.

VIRGINIA HOLE BLACKBURN

1873-1953

Virginia Hole Blackburn passed away on December 9, at Worthington, Ohio. She and her husband, Dr. Elihu Blackburn, were the first doctor and nurse at the Friends Mission at Kaimosi, Kenya, East Africa, and served there for sixteen years.

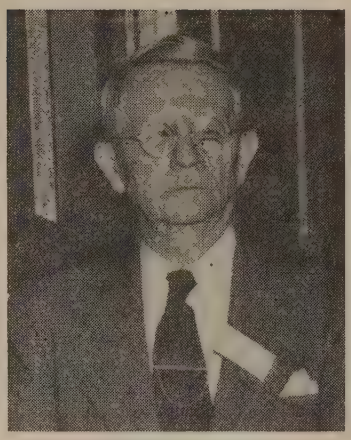
She was not a public speaker, never wanted the limelight, was retiring and quiet, but her life and character stood out as a practical Christian. She was an ideal homemaker, mother and wife, never neglecting these first duties, but at the same time most efficient in her professional work as a nurse. Besides her love and care for the African patients, she always had a bedroom ready in her own home to care for any missionary, government official, farmer or business man in need of aid. She nursed maternity cases, pneumonia cases, typhoid and other illnesses in their own home during her years in Africa.

Elihu and Virginia Blackburn arrived in Kenya in 1903, the second missionary party to be sent out. They returned to this country in 1909, staying here two years on account of their health, and went back to the field with their two children in 1911, retiring in 1916.

Alta Hoyt, who with Fred Hoyt went to Kenya when the Blackburns were there, writes, "They meant so much to us when we first arrived on the field. Their calm good judgment, righteous poise, and patience in helping the Africans who were so needy has always been an inspiration to us. Virginia Blackburn was truly a mother in Israel and a comforter in her own household, as well as to hundreds outside her home. Christian efficiency and compassion come to my mind when I think of Virginia Blackburn."

POETRY CONTRIBUTOR

Brent Dow Allinson, 5542 Kimbark Ave., Chicago, Illinois.



FRED E. SMITH

1872-1953

Fred E. Smith passed away on December 21, at Richmond, Indiana, aged eighty-one years. He was born in Washtenaw County, Michigan, on January 26, 1872, the son of Alfred C. and Electa Pasco Smith. As a young man, he was called into the ministry, and served fifty-nine years as a pastor and in evangelistic work in various meeting in Indiana, Western North Carolina, and Iowa Yearly Meetings.

He was united in marriage to Alice E. Hays on August 26, 1896. She preceded him in death on March 17, 1905. On August 15, 1907, he married Mary E. Lawrence of Spiceland, Indiana, and to this union were born two daughters, Olive Geraldine and Marjorie Helen. Marjorie passed away in 1935.

Fred Smith served on various committees in Indiana Yearly Meeting and on the Permanent Board. He was Chairman of the Executive Committee and of the Pastoral and Evangelistic Committee for several years. At the time of his death he was chairman of the Disbursing Board of the Yearly Meeting. For some years he was Field Secretary of the Five Years Meeting, visiting various Meetings throughout the Five Years Meeting.

In April 1952 at the age of eighty, he sailed for Ireland, England and Scotland, with a Minute from Indiana Yearly Meeting to visit Meetings in those countries. He also attended the Friends World Conference.

Surviving are his wife, Mary L. Smith, and daughter, Olive G. Smith. Norval Webb was in charge of the funeral service. Interment was in Circle Grove Cemetery at Spiceland, Indiana.

* * * *

To discover a truth involves the apostolic task of going out and doing it.
Rufus Jones

Friendly Life — Far and Near

Douglas V. Steere will conduct a two-day seminar at Pendle Hill, February 15-17, on the subject, *Work and Worship in Our Times*. The week-end will include four lectures and discussion times. The cost for tuition and hospitality is $15.00. Write to Secretary, Pendle Hill, Wallingford, Pennsylvania, for information and registration.

* * * *

Mary Dempsey, a Friend of Marion, Indiana, who is State Legislative Director for the Indiana Woman's Christian Temperance Union, has been active in encouraging local W.C.T.U.s to oppose Universal Military Training. Her letter to local Legislative Directors advises them to write their Congressmen in protest against U.M.T. and in opposition to the sale of liquor within any training area.

* * * *

Young Friends Day at Guilford College attracted young Friends and their leaders from all over North Carolina. Charles Hendricks of the College arranged an over-night program which included the Barter Theatre's presentation of Shakespeare's *The Merchant of Venice*. The young Friends also attended classes, toured the campus and heard a discussion of Guilford's program. Fifty-seven high school juniors and seniors were accommodated in the dormitories for the night.

* * * *

A small number of Friends have been meeting regularly each Sunday morning for the last two months in Gainesville, Florida, Clyde Allee has reported. Rembert Patrick is serving as Clerk, Mary Hall Kilpatrick as Recording Clerk and Perry J. Thomas as Treasurer. Attendance has varied between 8 and 20, with a high of 27 when a visitation of Jacksonville Friends attended. The Meeting is held at 11 o'clock on Sunday morning in Room 218 of Florida Student Union.

* * * *

Ira Gossett Hawk, director of public relations and instructor of journalism at Wilmington College, was recently elected national president of Alpha Phi Gamma, national co-educational journalism honorary fraternity. Ira Hawk began his journalism career at the age of eleven with a mimeographed magazine which won nationwide recognition. He has worked on the editorial staffs of several Ohio newspapers, and has served as a member of the faculty and staff at Wilmington for the past four years.

* * * *

"Music for Israel" is a project sponsored by the American Friends Service Committee designed to provide libraries of recorded classical music for the farm colonies, hospitals, libraries and schools of Israel. American music lovers of all faiths are being asked to contribute classical records in good playable condition of any speed to this project. "There is a great hunger for good music in Israel," the A.F.S.C. has said. Records contributed should be well packed and sent to the American Friends Service Committee, 53 Broadway, New York 6, New York, and marked "Music for Israel."

* * * *

Recordings of the two evening addresses given by Elbert Russell at the 1951 North Carolina Yearly Meeting will soon be available. These addresses, "The Knowledge of God" and "The Grace of God," were probably the last talks given by Elbert Russell to Friends before his death. The recordings are being made on long playing records by a professional technician. Total cost will be $20.00. Friends interested in securing these records of inspiration and historic interest should get in touch with B. Tartt Bell, American Friends Service Committee, 225 East Lee St., Greensboro, North Carolina.

Friendly Fellowship

Cincinnati, Ohio—Cincinnati Monthly Meeting had two very interesting get-togethers in the recent past. In November a Hobby Display and Show was held when a surprising number of interesting hobbies were shown. Some of them included butterflies, antiques, photography, sewing and puppets. A very tempting supper closed the meeting. The December get-together was a Christmas Carol Sing held on December 16. About fifty gathered and sang carols. After a carry-in supper, stories and music were given by the Stoffregens and the Thomsons, Kay and Lee, gave one of their charming puppet shows.

Annabelle Schwentker

* * * *

Portland, Indiana — Portland Quarterly Meeting of Friends convened at Portland with Lowell Kester, pastor at White's Institute, as speaker. He spoke of the work at White's Institute, particularly of his work as pastor and counsellor, and in doing follow-up work. While in the School, the boys are taught gardening, dairying, farming, plumbing, shoe repairing or other skills while the girls learn to cook, can, sew and do home making in general. Friends are not aware of their full privileges and responsibilities in their field of labor at White's Institute. The Men's Movement of Portland Quarter is moving along with real interest. Forest Zimmerman was chosen President. Afternoon speakers at the Quarterly Meeting were John R. Walter and Albert Shoemaker.

Nellie Farris

* * * *

Dublin, Indiana—The real spirit of Christmas was in evidence in the services in Dublin Meeting on Sunday, December 21. In the Sabbath School the children enacted the spirit of the text, "It is more blessed to give than to receive," when they each brought stockings and placed them before the manger scene, in the name of Jesus, for unfortunate boys and girls. The music for the evening service was furnished by the Junior Choir of some twenty voices which had been recently organized. The one act play, "Dust of the Road," under the direction of Gladys Zimmerman was well performed. The play clearly brought out the thought that if we are really Christian we must at all times "do justly, love mercy and walk humbly before God." It was a day of inspiration.

Eva B. Hiatt

* * * *

Kokomo, Indiana — Union Street Friends Meeting in Kokomo felt that it made a good beginning in 1952 by approving the purchase of an adjoining property. The Meeting feels that it was fortunate to be able to purchase the house next door north of the Church, for the sum of $16,200. Room for expansion is needed at Union Street and for some time the Meeting has been hoping that a way would open for it to enlarge the present Sunday School and Church facilities. Plans for the best way to utilize the new property will have to be studied. In the meantime, the rental income from the house, which is divided into apartments, will be used to pay off the indebtedness incurred in the purchase.

The Young People of Union Street Friends Meeting again planned a Watch Party to welcome in 1952 for all members of the Church and Sunday School. A large attendance rewarded their efforts. Young and old alike enjoyed the games, the moving picture, "Talents," a message of stewardship, and refreshments in the basement. The last half hour of the old year was spent in silent worship in the sanctuary, lit only by candles, during which familiar hymns were softly played on the organ. All who wished to dedicate themselves in any way for the coming year were in-

Friendly Life — Far and Near

A joint conference of five church college faculties will be held at Friends University in February at which Errol Elliott will speak on "Christian Education and the Christian Mission." He will also speak twice at University Friends Church in Wichita during their annual Schools of Missions.

* * * *

While many Quakers are sawing their winter supply of fuel, a California Friend is sawing his winter supply of water. John Beck, a missionary in Katzebue, Alaska, reports the *California Friend*, is cutting and storing twenty tons of ice from the lake—the only water available for the cold season.

* * * *

Albuquerque Friends held a dedicatory ceremony on December 6 to mark the beginning of work on a new church building. Hubert H. Nicholson, pastor, was in charge of the service, assisted by Ella Tappana, superintendent of Pueblo Quarterly Meeting (Nebraska Y. M.). The Meeting will continue to hold services in the parsonage until the new building is completed.

* * * *

Nearly eight tons of relief clothing were shipped recently from the Richmond regional office of the American Friends Service Committee. The recent clothing drive for Korean relief brought so much clothing from the area that it was impossible to ship it all at this time. During the past year, the AFSC has sent 343 tons of clothing to Korea, in addition to other shipments to Europe, Japan and the Middle East.

* * * *

Leonard Hall of the Five Years Meeting Board on Christian Education is spending a month in California Yearly Meeting in the interests of Christian education. He participated in the Mid-Year Conference held in January at the Alamitos Friends Meeting in Garden Grove, California, and then visited Friends Meeting in the Whittier, Berkeley and Fresno areas. He plans to return to Richmond, Indiana, by February 14.

* * * *

The peace churches' study conference planned for July 15-18 at Bluffton College will center around the theme, "The Meaning of Christian Love" in the social order and in community and personal relationships. The Conference has been planned by the continuation committee of the Brethren, Friends and Mennonites. About 150 participants are expected to attend, one third from each religious group, with twenty per cent of the group from the age group below thirty.

* * * *

A series of eleven Monday evening meetings giving "An Introduction to Quaker Faith and Practice" is being held this winter at the Friends Meeting of Washington, D. C. From 70 to 80 persons have attended each evening's lecture and discussion, which deals with such topics as "Quakerism Within the Christian Church," "Highlights of Quaker History," "The Spiritual Life and the Light Within," and "Quaker Organization." Herbert Hadley, Meeting Secretary, reports that it is hoped that the series may be repeated frequently for new seekers and older Friends who want to "renew their minds" on these important subjects.

* * * *

A Conference on Evangelism for North Carolina Yearly Meeting was held January 12-14 at Springfield Friends Meeting in High Point, N. C. Outside speakers were Dr. A. J. Walton of the Divinity School at Duke University, who spoke at each afternoon session of the conference; and Dr. Oscar E. Sanden, Dean of the School of Liberal Arts at Northwestern Schools in Minneapolis, Minnesota, and a minister, who gave an evangelical message each evening. Isaac Harris, O. Herschel Folger, and Seth Hinshaw of the Yearly Meeting gave morning addresses on "The Quaker Message in Evangelism."

* * * *

A recent report by Glenn Reece, Superintendent of Western Yearly Meeting, in *Western Work*, tells of new building developments within the Yearly Meeting. Blue River Friends have completed a very attractive home for their minister near the present Meetinghouse, and recently added a full basement to their Meetinghouse. Paoli Friends, who lost their Meetinghouse by fire last February, have their new building under way. Watseka Meeting has moved into the basement of their new building, having sold the former Meetinghouse, and are almost ready to complete the upper floor, whereupon they will have "one of the choice Meetinghouses of our Yearly Meeting." West Union Friends have just dedicated a beautiful, modern home for their minister.

* * * *

Superintendents or secretaries from every Yearly Meeting belonging to the Five Years Meeting in the United States, and three other Yearly Meeting secretaries attended a Yearly Meeting Superintendents' Conference held December 8-10 at Quaker Hill in Richmond. Marlin Dawson (Baltimore), Donald Spitler (California), John Compton (Indiana), Orval H. Cox (Iowa), T. Clio Brown (Nebraska), Russell D. Brooks and Milton Hadley (New England), George Badgley (New York), Seth Hinshaw (North Carolina), Robert Rumsey (Wilmington), Glenn Reece (Western), Howard Taylor (Philadelphia — Arch St.), Marshall Sutton (Baltimore—Stony Run), and Walter Williams (Ohio—Damascus) were present to confer and discuss common problems and ideas. Seth Hinshaw served as chairman of the group; Milton Hadley as secretary.

* * * *

Alice Shaffer, who is Chief of UNICEF Area Office for Central America and the Caribbean, is now in the United States on a six weeks leave. Based in Guatemala, Alice Shaffer supervises the International Children's Fund work in nutrition, malaria control, health education, milk conservation, and leprosy and yaws control. Upon her return to Guatemala, she will be present at the opening of a factory for the production of powdered milk, a means by which UNICEF's program of milk feeding can be continued by the country itself. Alice Shaffer visited her sister and brother, Ethel Hymer and Earl Shaffer, in Richmond, Indiana. She is a graduate of Earlham College and a sister of the late Leslie Shaffer.

CONFERENCE OF EVANGELICAL FRIENDS PLANNED

The Continuation Committee of the last Conference of Evangelical Friends, held in Wichita in the summer of 1950, announces a meeting on the campus of William Penn College in Oskaloosa, Iowa, from June 30 to July 4.

Anyone who is interested is most welcome to attend the Conference, reports Lowell E. Roberts. The Conference is not an organization, and there are no members or non-members.

For the weeks before Easter

Carrying daily devotions for the entire Lenten season, the March-April number of The Upper Room will help millions of people the world over to experience, this year, a more spiritual Easter.

In family altars, in church groups and for individuals, The Upper Room will deepen the meaning of this holy season.

You are invited to join in this world-wide Christian fellowship and make full use of this rich spiritual guidance for the days and weeks leading up to Easter.

Send your order now for the March-April number. In lots of 10 or more to one address, the price is only 5 cents per copy, postpaid. Single copies, 10 cents each. Individual yearly subscriptions (6 bi-monthly issues) 50 cents; two years, $1.00.

The Upper Room

The world's most widely used devotional guide

1908 GRAND AVENUE NASHVILLE, TENN.

Friendly Fellowship

PORTLAND, INDIANA—Portland Quarterly Meeting of Friends was held in December, with Orval Fisher and John Compton as visiting ministers. Edward Ransome spoke of the Indiana Yearly Meeting Missionary Conference to be held at Muncie, Indiana, on March 2. The afternoon speaker was Charles De Vol of Marion College, who spoke in a very thoughtful way on the text, "Go Ye Here and There," and urged Friends to be faithful in daily living.

Nellie Farris

CHICAGO, ILLINOIS—At the December meeting of the Missionary Circle of the U.S.F.W. of Chicago Friends Meeting, Russell Rees broughts news of the organizing of work nights by the men of the meeting. Lucile Miller spoke on stewardship. A report was given by Edith Guild on a meeting of the Council of Church Women to which Rosa Page Welch spoke on her recent world-wide trip. In the afternoon session, Irma Kimmel read selections from Peter Marshall's writings, musical selections were played, and a play was given.

Emma Hill Hadley

MINNEAPOLIS, MINNESOTA—Since July 1, Minneapolis Meeting has maintained an average attendance of over 100 at the Sunday morning worship hour. This is the highest average ever attained by the Meeting. The Church School Secretary also reports continued growth and interest in this phase of the Meeting program.

At the December Monthly Meeting approval was given to a program of outreach that would bring to Minneapolis three outstanding leaders in the Society of Friends. It is hoped that such an emphasis will reach many people in the Twin City area who are interested in the Society of Friends and the Quaker approach. Invitations have been sent to Clarence Pickett, Douglas Steere and Elton Trueblood, with Clarence Pickett already accepting.

On January 24, Wilhelm Mensching, well-known German religious leader and opponent of Hitler, spoke at Minneapolis Meeting. In April, the annual Peace Day will be held, with Milton Mayer as guest leader for the day.

Besides regular financial obligations to the Yearly Meeting and the Five Years Meeting, local Friends are helping support a village worker under the American Friends Service Committee in India, and taking the responsibility for bringing a German Quaker boy to Minneapolis to live. The Music Committee is also carrying on an extended drive for funds with which to purchase a new organ, and the Church School just finished a special Christmas financial drive for the African Mission Education Project.

Richard Newby, pastor, recently appeared on a local television program, discussing the question of war and peace, and the Christian witness to this problem.

YOKEFELLOWS ORGANIZED

Promient Christian laymen met at the home of D. Elton and Pauline Trueblood in Richmond, Indiana, on a weekend in January to take steps for the formation of "The Yokefellow Foundation," a national organization of Christian laymen. The Yokefellow movement, which was organized on the Earlham campus two years ago, has spread to include a number of churches and colleges. Various national lay conferences have also been held on the Earlham campus. Organization of the new national organization will be completed on the Campus April 10 and 11 at a spring conference. Elton Trueblood will direct the program, which will involve a continuation of his present schedule of alternating semesters of teaching at Earlham College with periods of writing and lecturing.

BIRTHS

AVERY—To Francis and Gloralie Hayes Avery of East Pleasant Plain, Iowa, a son, Timothy Craig, on December 3.

COLLETT—To Charles and Rebecca Miars Collett of New Burlington, Ohio, a son, Stevan Alan, on December 13.

MEREDITH—To Ervin and Marilyn Graham Meredith of Grinnell, Iowa, a daughter, Deborah Kay, on November 23.

NORMAN—To Marvin K. and Marilyn Macy Norman of Searsboro, Iowa, a son, Myron Harold, on November 24.

SCHNEIDER—To James and Sue M. Schneider of Annapolis, Maryland, a daughter, Susan Hope, on November 23.

TAYLOR—To Richard W. and Sadie W. Taylor of Springtown, Pa., a son, Jeffrey Mark, on December 22.

TRUEBLOOD—To Arnold and Caroline Furnas Trueblood of North Wales, Pa., a son, David Elton Trueblood 2nd, on December 17.

MARRIAGES

BENTON - HUGHES — Elspeth Baillie Hughes, daughter of Merritt Y. and Grace D. Hughes, and member of Madison, Wisconsin, Meeting, to John Frederick Benton, son of Elmon and Josephine M. Benton, and member of Mt. Holly, N. J., Meeting, on December 31, 1953, at Madison, Wisconsin.

KINDEL-BLACKBURN — Marion Grace Blackburn, daughter of Eli and Garnette Blackburn of Fannettsburg, Pa., to Orsel Winton Kindel of Berea College, Kentucky, son of Roy and Mazo Kindel of Marshfield, Missouri, on December 26, at Flannettsburg, Pa.

SOUDER-WILSON—Theodate P. Wilson to Charles Granville Souder, on December 25, at the bride's home in Purcellville, Virginia.

WHARTON - CADWALLADER — Beatrice Ann Cadwallader, daughter of Rayburn and Ruth Cadwallader of Cincinnati, Ohio, to Charles Wharton, of Cincinnati, on December 26, at the Cincinnati Friends Meetinghouse, with Thomas J. Kiphart as minister.

DEATHS

BUTLER—Walter Elvin Butler, on December 14, in Whittier, California, aged seventy-eight. He was a birthright Quaker, born in Damascus, Ohio, the son of Jesse and Samantha Stanley Butler. He and his father, after Samantha Butler's death, went to California in 1886, moving to the then infant Quaker colony of Whittier a year later. He became a historical photographer and collector of historical photographs. He also was Whittier city clerk for 12 years and escrow officer and bookkeeper of Whittier National Bank for 36 years. He was an active member of First Friends Church in Whittier and served first as Sunday School teacher to a class of 20 boys, then as member of the finance committee and then for 13 years as church treasurer. He is survived by his wife, Daisy Butler; two sisters; Laura Courtney and Vera Coburn, all of Whittier; and a brother, Roy Baldwin of North Hollywood. Funeral services were conducted by Robert E. Cope, Whittier First Friends Minister, assisted by Charles Philips. Interment was in Whittier.

DAVIES—Ruth Leonora Davies, on November 7, at Bloomingdale, Indiana, aged forty-nine, after several months illness. She was a member of the Friends Meeting. Surviving are her husband, Robert Davies; three daughters; and two grandchildren. Em. Woodard was in charge of the funeral services.

ELLEMAN—Martha Mahala Pearson Elleman, on December 16, 1953, at the Baker Rest Home in West Milton, Ohio, aged eighty-nine. She was the daughter of Joshua and Susan Kessler Pearson. She was a life-long Friend and a member of the West Milton Meeting. Services were held in charge of Francis Clark Brown. Burial was in Wheelock Cemetery.

Knoxville Monthly Meeting of Friends (Friendsville Quarterly Meeting, Wilmington Yearly Meeting) desires full-time pastor. For further information, write Emily Neubill, Clerk of Ministry and Counsel, 5911 Chalmers Drive, Knoxville, Tennessee.

Friends Boarding School
Barnesville, Ohio
An accredited four-year high school for all students interested in education with the Quaker approach. Modest tuition fees.
MORRIS L. KIRK, Principal

GEORGE SCHOOL
•
1893—1954
•
"Mind the Light"

"It is better to light a candle than to curse the darkness."
—PROVERB

Richard McFeely, Principal
Box 350, George School, Penna.

Monroe FOLDING BANQUET TABLES
DIRECT PRICES TO CHURCHES SCHOOLS, CLUBS SOCIETIES, etc.
WRITE FOR NEW CATALOG AND DISCOUNTS
Manufactured by
THE Monroe COMPANY
131 CHURCH ST., COLFAX, IOWA

WESTTOWN SCHOOL REGIONAL SCHOLARSHIPS

Westtown now offers FIFTEEN regional scholarships based on character, leadership, and intellectual performance. Winners receive grants of $500 each, and these grants are renewable year by year, if a satisfactory record is maintained. To be eligible, a pupil must be a member of The Society of Friends, or have one parent who is, or has been a Friend, and be ready to enter either grade ten or eleven.

Each applicant will be given in his home locality, three subject matter tests: one in English, one in Algebra or Geometry, and a third to be selected by the student. Applications for 1954-55 must be in hand by Third Month 1st, 1954.

REGIONS AND GRANTS AVAILABLE ARE AS FOLLOWS:

Penna., N. J., & Dela.	5	Ohio, Mich., & Wis.	1
Indiana & Illinois	2	The South	1
Maryland & Virginia	1	West of Miss. River	1
N. Y. & New England	1	Scholarships at Large	3

(The Scholarships at Large may be granted in any region.)

For application forms address:

Daniel D. Test, Jr., Headmaster, Westtown School, Box 1000
Westtown, Pennsylvania

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As-Ashberry).

Brooklyn, New York — Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California — Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Detroit, Michigan—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 9:45 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting—unprogrammed meetings in homes; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday, 10:45 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana — Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada — Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 4 through May 2 each Sunday at 11 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk, 1221 E. Edgemont.

Portland, Oregon — First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina — The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington — University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker and James Thomas, Ministers. Phone 2-3373.

PROVIDENT MUTUAL

LIFE INSURANCE COMPANY OF PHILADELPHIA

Pennsylvania • Founded 1865